1: Métraux E-4 (no date) 1946 SM3 Caingang SM3

precipitate it into a boiling pot. He also describes the slippery path 764
from which it may fall into a swamp, where a huge crab awaits it 775
(Nimuendajú, 1914, p. 372).

But at last the soul arrives at an underworld in the west, where it is day during our night, and where the forests teem with tapirs, deer, and other game. The souls of the aged become young again and live for the span of a human life. After a second death, the soul turns into a small insect, generally a mosquito or an ant, whose death ends everything; for this reason the *Caingang* never kill these insects (Baldus, 1937 c, p. 49).

WARFARE

A man who has been offended by some member of the community 578
stands in front of his hut and in a loud voice enumerates all his griev- 627
ances, sometimes bursting into a chant. He ends with threats against his enemy who, in the meantime, behaves in the same manner on the other side of the camp. After reciprocal abuses that often last a whole night, the challenger, followed by a group of supporters, advances toward the offender, who is immediately assisted by his own partisans. Both factions, armed with wooden clubs, fight a pitched battle, but are careful not to kill anybody. The sham battles of the *Caingang* have been described by many observers and may well be formalized brawls which have been interpreted as sportive games.

Feuds between *Caingang* groups may develop into regular warfare. 628
When one group engages another, the members of the Kadnyerú moity 726
subdivision always form the first line. The Kamé constitute the second [646]
line and enter the fight as a reserve to take the place of the exhausted Kadnyerú. Battles between related groups are always preceded by exchanges of insults and by other demonstrations of anger. Although [411]
no weapons but cudgels are used, blows are so lustily administered that many are seriously wounded or killed.

Wars against foreign tribes or the Whites were less strictly pat- 726
terned. The *Caingang*, like all Indians, relied mainly on surprise 648
attacks carried on at dawn. After a general discharge of arrows, the warriors, armed with their clubs, rushed against the enemy (Horta Barbosa, 1913, p. 42).

Women and children were generally spared and were adopted by 727
the victorious group. They cut off the heads of slain enemies but did not keep them as trophies.

REQUESTS

When a *Caingang* visits another village, he hides in the vicinity until 574
able to announce his presence to some relative. The host receives him 576
with his face covered with a cloth and does not look at his guest until

476 The hunter who kills an animal is not forced to share it, nor
224 do the others demand this from him.

Yet it is a natural thing among them, and they cannot conceive of any course of action other than to share the proceeds of the hunt, no matter how small, with everyone else.

127 [127] This same "instinctive" rule also applied to the distribution of plunder following their raids on civilized communities.

628 They have no judges to solve their disagreements, but attempt
[678] to reach a decision first through words and then through a duel.

If a man happens to be killed in the course of such a fight, his close relatives nearly always try to avenge him. Such "vendettas" have often led to the subdivision of the tribe into mutually hostile groups, frequently numerous, which exterminated each other in mass slaughters. This is the main reason for the decimation of this tribe, which used to be quite large and which numbered great quantities of warriors.

531 The Botocudo manifest their artistic taste in the carefully woven spear ornaments which surround the junction of the blade and shaft; in the manufacture of their arrows; and in the embellishment of the small waterproof baskets used within the huts. They also express it in their multicolored linear drawings and the fringes of their aprons, as well as in the ornamentation carved or burned in, which adorn many of their implements.

534 Their gourd rattles are heavily decorated. The handle is
531 covered with a cross-braiding made with the black fibers of imbó-mirim bark; the base of the gourd is surrounded with multicolored hair and feathers; the gourd itself is covered with carved designs; and the tip of the handle is ornamented in the same fashion as its base.

Like all primitive peoples, the Botocudo are familiar with the rudiments of those sciences directly related to their daily needs.

806 They recognize three yearly seasons: summer (iámbang), the time of great heat; winter (kotschóma), the time of cold weather; and autumn (kórókó-to-kutáma), the time when trees shed their leaves.

The lunar month is called kutschá and calculated from one full moon to another. Their recognition of seasons provides them with the concept of a yearly cycle; they are also guided by the flowering of certain trees and the ripening of certain fruits.